

1642  
John Davy see end leaf  
Nid  
not in Thomas

A Particular  
**ANSVVER**  
TO  
**A B O O K**

INTITULED,  
**THE CLERGY**  
IN THEIR  
**COLOURS.**

and to be burnt  
(By John Fry written 1650)  
H. P.

*Contra rationem nemo sobrius; contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus senserit, Aug. lib. de Trin. c. 6.*

(John Davy)

Septemb. the 18<sup>th</sup>  
1651.

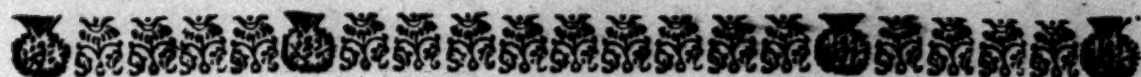
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TO THE  
LOVER OF THE CLERGY

Κατ' ἐξοχὴν

Mr J O H N D A V Y

OF

Taunton Magdalen, Perseverance.

Dear Uncle,



Have sent you in these Papers a salve, such as by Gods blessing on your cost and direction I was able to compose for that wound which an undeserved enemy hath made on the reputation of the Clergy: a wound too deep for me to search, too great to cure: but having found one instrument that caused it where I now reside, I have endeavoured to apply my medicine thereto, hoping that (as is believed of the *Unguentum armarium*) it may transmit some sanative vertue to th'affected subject. Howsoever, I shall hereby manifest my respect unto the suffering Parties, and (in some measure) have performed the duty of

Your most observant Nephew,  
and

ever gratefull Servant,

A 2

J. D.

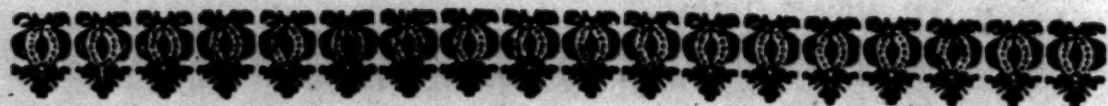
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Sir,  
**I** Have cursorily viewed this Book and  
think it seasonable for these times in  
which the Function of the Ministry is so  
much opposed:

Yours,

EDW. LEIGH.







TO THE  
AUTHOUR OF THE BOOK  
INTITULED

*The Clergie in their Colours,*

*Ἀναγγελία.*

Sir,



F you are indeed a Member of the Parliament of *England*, and not rather a malicious Jesuite, slyly endeavouring the increase of our divisions (which I see cause to suspect,) Give me leave, as a free-born English-man, to declare my thoughts concerning your Boook, intituled, *The Clergie in their Colours*.

Which you begin with a profession of your dislike of sheltering your self under any mans wings: and no wonder; for whose Patronage need you desire, who call your self a Patriot of your Country? I have as little propensity thereto as your self; and yet I might justly be thought immodest and uncharitable too, if I should impute all Dedication of Works to distrust of Workmanship, which you there insinuate. The greatness of a mans confidence adds nothing (*in facto*) to the goodness of his actions: No doubt but you may see Epistles Dedicatory prefixed to many excellent Monuments of Learning and piety: Though the Art need no Patron, yet the Artist may: as for example, You being a Member of Parliament, for so (that I may not speak to no body) I must suppose you to be, your very name is sufficient to commend to the world that which you have written: But should such an obscure person as I am, set forth endeavours no less deserving, yet could I not expect a like acceptance.

--Plurima



*Plurima sunt, quae  
Non homines audent pertusa dicere lana.*

In the same Page you tell us that you decline the courting your Reader With a flattering Epistle for his approbation, it being irrational and ridiculous, &c. You do well in declining flattery: but Epistles to the Reader are for many works necessary; and, as ridiculous as you suppose them to your present purpose, you have no less in effect in this very Apology; for what is it other then a Preparative to your ensuing Discourse? and an excuse for not Epistolizing, is the very substance of many Epistles. So your second Section, *I am persuaded that many will look wisely upon me for this work, &c.* And your third, *'Tis probable that many will think me pragmatical, &c.* have not indeed the form, but contain the matter of Epistles. Which I take not notice of as any great eye-sore in it self, but as from you, who criticize most severely of any man whose writings are at this time in my memory.

In that last mentioned Sect, you speak of a kinde of Learning Idolized in *England*, by which you mean skill in the holy Languages, as is afterwards intimated, p.3.l.13. And how I pray you is that Idolized with us? An Idol properly is either that which men worship for a God, against the first precept of the Decalogue, or which they superstitiously use in the worship of God against the second: And of these the Apostle saith, *An Idol is nothing in the world*, 1 Cor.8.4. alluding (as I suppose) to *הוהו* *inanitates*, 1 Sam.12.21. there translated *τι μὴ ὄντα*, as also, *Isa.41.29.* in regard they frustrate the expectation of their confiders; there being no such divine power present with the Idol, as against the first Commandment is supposed, nor any such acceptation of their exhibition in the service of the true God, as is imagined by the violaters of the second. Now can you call the gift of tongues lying vanities, which the Apostles reckons among the gifts of the Spirit? 1 Cor.12.10. which whether inspired by the holy Ghost immediatly, or acquired by Gods blessing on mens industry, have the same use in order to their end, viz. the making known the minde of God: and how that should be made known so far as (blessed be God) we understand it, without the holy Scriptures,



ptures, or they to us English-men, without the use of tongues, do but tell me, and take my Buckler. Or if you would have only their continuance superfluous ( the Scripture being already in our Vulgar Language ) you will either discover your ignorance of their multifarious use in Exposition, or foul ingratitude for the benefit you have received from them. Or if you mean Idolatry, improperly spoken ( for your word Idolize implies action, and so a culpability rather in the subject than the object ) you then complain of their abuse only, and so you may as well complain of the best things that are ; for what is so good as may not be abused ? And you might with as little absurdity have prohibited us the quotation of holy Scriptures in defence of true Religion, because reprobates wrest them to their own destruction.

And now give me leave to expostulate with you a little in the words of the Apostle, *Rom. 2. 22. Thou that abhorrest Idols, doest not thou commit sacrilege ?* The calling of the Ministry you plainly despise, and if the persons in especial manner dedicated to God, do not escape you, it is not to be hoped that you will acknowledge any, so much as relative holiness in Places and Things : And if that be your judgement, I beseech you tell me, how there can be any sacrilege, or how that sin which *Paul* there argues to be so bad as Idolatry, can at all be committed ? But this by the way.

In the third Page ( for your Sections are not distinguished by figures ) you assert, that *It hath pleased God in all ages to confound the Wise and mighty, by poor and despicable instruments in the eyes of the world.* And you call our Saviour Christ, his Apostles and Martyrs to witness what no good Christian will deny. But what is this to your purpose ? Will it hence follow that Learning is useless in the Church of God ? Because God sometimes works without means, must he never work with them ? It was well foreseen of you therefore, while you made an exception in your instance, saying some of the Prophets, and many Apostles ; but why you should put our Saviour Christ into your illiterate catalogue, I know not ; unless that when it shall be proved impertinent to the main question, in this particular, you may limit it to your immediately-foregoing assertion, to which you have ( it may be for that cause ) sophistically annexed it. And as  
for



for all those you speak of, recorded by Mr Fox in his Acts and Monuments, although they were children in Learning, yet they stood on mens shoulders, and might therefore see further then a Popish *Polyphemus* : For I hope you cannot deny God made use of many famous lights of Learning for illumination of the unlearned people of that time, some of which went to heaven in fiery Charets with them. Christ called indeed unlearned men, but he taught them what was necessary to their Apostleship while they preached only to the Jews, and that within the limits of their own Country, where the Hebrew tongue was well enough understood, as appears, *Acts* 21.40. although they used the *Syrian* Dialect : But after our Saviour his Ascension, when they were to teach all Nations, the gift of Tongues as thereto requisite, was conferred upon them. And as Manna ceased when the children of *Israel* came into the Land of *Canaan* ; so extraordinary gifts ceased, when God had by ordinary provided for the propagation of Religion. So that to inhibit the use of learning in our Preachers of the Gospel, were as irrational, as to have forbidden the *Israelites* eating the fruits of *Canaan*, because they had Manna in the Wilderness.

Presently after, you make an odious parallel with Romish Wolves and Presbyterian Pastors, affirming that as they, so these hold it dangerous for such people to breath, by whom their pomp and gallantry is like to fall. Now Sir, I require you to prove this bloody accusation, and to make it appear that the Grandees of the Presbyterian faction (as you call them) bare such mortal hatred against any people in *England*, for Religions sake, as the Popish Priests in *Q. Maries* daies had against all people of reformed Religion, or else I shall hold you guilty of a malicious untruth for so speaking. And yet as if this were a small matter to make them homicides, you would make them murderers of souls too, by affirming, that *As the Popish Clergie debarred the common people from reading the Scriptures ; so these had rather people spent their time in reading of tales, or following their worldly affairs, but when they are hearing them speaking contradictions, &c.* Now I am sure that I am compassed about with clouds of witnesses, who will testifie with me, that we never found cause of such suspicion : but the Ministers of the Gospel do alwaies exhort to reading and meditation of the Word of God :



God : or if any such had been, we have not wanted time and means enough to displace them since the beginning of this Parliament. Yet still your charge runs generally against the Clergy, as if *quatenus* Clergy they were the greatest enemies to the Church of God. And yet if you were not over-biassed with prejudice you would confess with me that the same men you inveigh against have been the instruments of what good God hath wrought in your soul, either by their word or writings. Good Sir, do but examine, when did you first come out of nature, and by what means? and do not with *Themistocles* his Hart, crop that bush in a calm that sheltered you in a storm. Or if it be not true by your self, yet sure it is that multitudes of gracious souls will acknowledge men of that calling for their ghostly Fathers. And what greater seal of an Apostleship can be desired then what the Apostle speaks of, *1 Cor. 9. 2.* in these words, *If I am not an Apostle to others, doubtless I am one to you, for the seal of my Apostleship are ye in the Lord.* As therefore that Potentate said of his government, Call it what you will, but by it I keep the people in good order : So may I say of the calling of the Ministers amongst us, Call it you what you please, I am sure the word in their mouth, is, by the grace of God accompanying it, made the power of God unto salvation. This is it that excited me, otherwise studious of obscurity, to make my self ( I know not yet how ) publique spectacle, and *Aegles*-like, to force nature upon the sight of injurious dealing : for I am neither Parson, Vicar nor Curate, and might notwithstanding any private interest have been silent : but the Cause is Gods, on whom I depend, and may therefore say with the Lepers, *2 King. 7. 9.* I do not well to hold my peace. And indeed should the redeemed of the Lord, that have had the knowledge and love of God wrought in them by our publique Ministry be silent, when such indignities are cast upon it, it were enough to make, as our Saviour saith in the Gospel, the stones to cry, that I may not say, to cry out against them, and to condemn their ingratitude.

In page 4. you carp at the distinction of *Clergie* and *Lairy*, but for what reason we may go look : though things in themselves be distinct by nature, yet they cannot in discourse be distinguished without several names ; whereof your own practice



gives experience in the title of your Book, viz. *The Clergie in their Colours*; which if you say was done for distinctions sake, that we might know of whom you speak, as p.45. grant us the same liberty, and we ask no more. It's a question whether you know how the first of your family came by his name, and yet you will think it cannot with justice be taken from you: But the Clergy have besides Antiquity, Etymologie for their name; being so called from *κληρο*, a Lot, because they are instead of the Levites, the Lot of Gods and God of their Inheritance, in especial manner; for in a larger sense it is applied to all the faithfull, 1 Pet.5.3. and so are the Saints called Priests too, although not by their particular but general calling of Christianity: and so all the Lords people might without offence be called holy; but yet when these same words were usurped by *Korah* in opposition to the holiness of the Priests Office, God punished that schism of his with a stranger schism of the earth that swallowed him up. Nor is the word therefore less pertinent, because Clergy-men are not now chosen by a *sortilegium*, as was *Matthias*; for Apostles were a distinct degree of Ministers, and to be chosen by God himself. But however, we are not so much in usuall words to regard *a quo*, as *ad quid*; and in every Art we must keep the same terms it hath been exprest in aforetime, or else we can neither understand, nor be understood. *My lot is fallen to me in a fair ground*, saith David, Psal. 16. alluding to the manner of dividing the land of *Canaan* to the twelve Tribes; and by like Analogie is *Cyrus* cal'd Gods anointed, and yet we do not suppose the *Persians* to have had any such ceremony as anointing in their Kings Inauguration. And as for the other member of the distinction (*Laity*) he that knoweth no more of the primitive Church then the beginning and end of their Liturgy, may there see *συνα λαος* and *αφεις λαος*, which in neither place can be synthetically taken; for the Minister did not keep silence, but the people, nor was he both the dismitter and the dismissed. But howsoever you quarrel with the name, it is the thing that troubles you, the very Office it self. It was once threatned for a judgement, that there should be like people like Priest, *Hos.* 4.9. But you are not satisfied with likeness, but must have them the very same. From which error if neither the fearfull punishment of *Kora*, *Dathan* and *Abiram* in



in the wilderness, of *Uzza* before the Temple built, of *Uzza* in the Temple, deter you ; nor the practice of the Apostle in ordaining Ministers, and making their Office antitype to the Priest's Office in the Law, *1 Cor. 9. 13, 14.* and *1 Tim. 5. 17, 18.* neither the practice of the Church of God in all ages, nor the Churches being upheld to this day by that Ministry, convince you, I know not to what purpose I should insist longer on this particular, nor can I conceive to what end you read the Scripture. We expected a Reformation according to the Word of God, and the example of the Primitive Church : but let it appear that either of them will allow of your opinion, and I will with humility and sincerity of heart go to *Pauls Cross* (if such a place there be in *London*) and there sing a *Palinodie* for this my error.

In the same Page you charge them with *contradictions and strange divinity, such as they have taken upon trust from Antient and Modern Writers, &c. Clandius accusat machos* : for how can that be strange Divinity, which your self confess to be found in Antient and Modern Writers ? But examine what Authours you will, you shall be found in this opinion a stranger to them all. You need not therefore fear (what you seem to doubt of, *p. 9.*) that your respondent would bumbast his discourse with allegations out of divers Authors, seeing all that you expect may be dispatcht in one syllable, which is, *ALL*. But how any man can without brasen impudence oppose his private conceptions to the unanimously received verdicts of all Churches in all ages, comes not within the verge of my apprehension. Then follows, *Of which their Studies are full, and without which they dare not appear the next Sunday in the Pulpit.* Some Studies are indeed well replenisht, and if all were so it would be so much the better : but a charitable Christian would from hence gather that such men spend as well as are spent in the duties of their calling, and how much more is expended in this kinde so much the more doth it argue their conversation to be without covetousness. But *they dare not, &c.* How know you that ? What then makes them so ready in divine discourses on all occasions ? But you have a clear proof of it. And what's that ? *If they be from home and are spoken to to preach, you must excuse them, &c.* Which argues not dependance of a Library in any candid judgement,



but rather desire of sufficient premeditation, that they may not do the work of the Lord negligently. Is it not their set duty to labour in the Word and Doctrine? *Dabitur in hora* was an extraordinary gift for extraordinary times: What, no more but up and preach? I had thought praier before study, consideration of the state of the people to hear, a subject selected for that purpose, method most making for edification, with application of the doctrine excogitated to the Preachers self first, &c. had been requisite; all which in a strange place cannot suddenly be well effected. Then follows immediatly, *And yet for all this they as confidently obtrude themselves upon the people to tell, &c. as those that have the immediat assistance of the holy Ghost, &c.* What did they excuse themselves for not preaching, and yet for all that obtrude their Sermons to the people? How can both be true? unless you mean at some other time, for you do not say so. And who they are that have immediate assistance, in that sense you deliver it, I know not: but sure I am there be some Preachers who compose their Sermons without any other present help of Books then the holy Scriptures; who yet will acknowledge themselves to be but as Mushrooms in comparison with many Cedars for ability, against whom you belch out that scandalous accusation.

In the fifth Page you seem to travell with discoveries which people were not yet able to bear: of whom you have nevertheless a tender respect in regard God is good to his Saints under a variety of dispensation, and they sweetly enjoy him. And why will you not give the people of God leave to enjoy his presence under what dispensation God hath placed them? Why do you call them a poor deluded people, if you acknowledge their enjoyment of God in their present condition? And if it were possible for them to relinquish their station, whither would you carry them, what can you promise them, and what security will you give them for performance if you promise any thing? Strange it is to me that you should acknowledge the blessed condition of the people, and yet cry down the Ministers under the same dispensation; How short herein do you come of *Joseph Salmon* himself? He professeth himself above forms, and yet to such as are under that dispensation doth not disallow them: you acknowledge Ordinances, and endeavour  
their



their destruction; for what is it less to grant a publique worship without the Ministry, then as that merciless deceiver *D. D'Alva* did, who promised life to his prisoners, but would allow them nothing wherewith to preserve it? Should all they whom you call Clergie be excluded, how many miles might a man travell to hear a Sermon? Truly Sir, your writing discovers you to be a man subject to like passion with other men, and having begun to speak, I should but flatter you in concealing it. You tell us indeed but in the sixth Page, that you *take no pleasure to cast dirt in mens faces*, and promise much tenderness, love and meekness: but how well you perform it, let the next Page witness; where taking occasion to blame Mr *Cheyne* for foul-mouth'd language, as *Diogenes* trampled on *Plato's* Pallat with greater pride then ever was used in it; so you do the same by him which you reprehend in him. What else mean these words, *Sign in Aries and Cockoe moneth*? Was the man so craftie that he might not be answered, and yet might he be flouted? Give me rather (if I must have one) a railing *Rabshakeh*, then a scoffing *Michol*: Virulencie of speech many times whets the spirits of Gods people, and makes their zeal more fervent: but scoffing hath commonly, as it were, an enchanting power of benumbing the affections, as experience teacheth us. And therefore not unlikely it is that the Apostle, *Heb. 11. 36.* ranks mocking with scourging; and if we compare, *Gen. 21. 9.* with *Gal. 4. 29.* we shall finde mocking called persecution. You spake but a little before of your being carried out by the spirit of the Lord: and now I pray you Sir, consider whether these words be congruous to the spirit of God or no; yea (whatsoever you may think of them) to common sense: for what means *The sign in Aries*? I had thought Aries had been a Sign, what was the sign in the sign? Truly Sir, if you did it ignorantly, you were more bold then wise: if wilfully, I know no ground for your confidence, unless as the Pope said he would pronounce *Cathedra, in contemptum Grammaticorum*, so you calling your self a Parliament man, think you may speak *non-sense* by authority.

Τὰ δ' εὖ περὶ τὴν ἀξίαν, ἀπορρὴν τῶν πραγμάτων ποιεῖν τοῖς ἀνοήτοις γίνεται. Ο *Thales*, *Thales*, quoth an old Wife, how thinkest thou to comprehend the things in heaven, and canst not see what is before thy feet? when he going a Star-gazing fell into a pit:



So how do you think to perswade us that you are wiser then all the Learned of past and present ages, while we finde you stumbling in the very *A.B.C.* of an Almanack? Or if your wisdom be only spiritual and not carnal, why do you thus *miscere sacra profanis*, and having begun in the spirit, proceed in the flesh? What cause you have to accuse M<sup>r</sup> *Cheyne* of madness, I know not, for I never heard of the man but by your relation: but never (till now) did I know any man well in his wits, condemn men for Droans by reason of their industry, as you have done, p.8. for what less then industry doth reading and writing of voluminous discourses signifie.

Then with a Sarcasticall reproach you assault the *Assembly of Divines*, as, you say, *they are called*. What will not a man of a malignant spirit carp at? A Professor of Mathematicks is cal'd a Mathematician, of Logick a Logician, of Rhetorick a Rhetorician; and why must not a Professor of Divinity be cal'd a Divine? O base envie! for what else can any man say in such an exception? And what in your Ironical accusation do you finde culpable in them? but that *In seven or eight years time, with the help of the Kirk of Scotland, they bring forth only a Catechism, and Annotations on the Bible*: whom yet *Telephus* like you heal as it were with the rust of the same weapon; for anon, p.29. you charge them with being able to do nothing without leave from the Parliament. Now whether the *Egyptians* dealt worse with the *Israelites* in giving them no straw and commanding them to make brick, or you with that Assembly, in binding their hands, and complaining of their idleness, let the world judge. If I had heard of nothing done by them, yet they deserve too reverent opinion of me to be thought idle: and I have heard their Annotations commended by some, who probably, can judge as well as you; and would therefore think it extream impudence in any man to affirm with you, *If none be the worse for it, few are the better*. And when we look for a reason hereof in the next words, there is nothing but *Experto crede Roberto*: Which when I first saw, I turned back to the Title page to see if your name were *Robert*, that so I might have an asseveration of at least one mans experience; but it might be *Robin Hood* for any thing thence to be collected, for him you have up too p.4. I marvel with what face you charge Preachers with



with bold obtrusion of their doctrine, and your self so magisterially require our assent to your calumnies on no better account then *Experto crede Roberto*.

As for your following complaint of their *wary handling or unprofitable prolixity in explaining Scriptures*: I have no more to say to it, but that if some be less able, they be the more wise in being wary. The Scriptures are as a water in which as a Lamb may wade, so an Elephant may swim: *Who is sufficient for these things?* saith the blessed Apostle, of the Ministeriall Office, 2 Cor. 2. 16. But (thanks be to God for them) we have many that handle not the Word of God deceitfully, but shew themselves Workmen that need not be ashamed: the undervaluing of whose labours, considering what good God hath wrought by them, may give us just cause to fear, that he will in justice deprive us of them.

In p. 10. you say that for some years past, you *have entred into a serious consideration of your later end, &c.* And so no doubt have many others, and the further they have proceeded in that meditation, the more heartily they have embraced the Ministers of the Gospel. But *on search of the Scriptures you finde contradictions, absurdities and inconsequencies, &c.* You might have done well in shewing us what doctrines held forth by our Ministers were repugnant to the Word of God; which you have not done here, nor in the remainder of your discourse; as I might make appear now, but for inverting the order begun. But how comes it to pass that the further you seek the more you are intangled, while the more we search, the more we are confirmed? But, as a wise man of this Nation said concerning Philosophy, A little might make a man an Atheist, a great deal might make him a Divine: so in matters of this nature, men of the shallowest apprehensions are the greatest gain-sayers: For among many such complainers of contradictions I have not yet found one, who in its Logickall propriety, could tell what a contradiction was. I cannot say that ever I heard false doctrine in a publique Sermon in my life time, and yet (I am bound to thank God for it) I have of a childe been instructed in the rudiments of Religion; these hear it in every Sermon; and yet when I come to reasoning with them, they and I are in the points controverted altogether of the same opinion. But as *Ictericorum*



*ricorum oculis omnia flava*, so they having a spirit of contradiction in them, may imagine all that they reade or hear to be full of contradiction.

*Omnia perversas possunt corrumpere mentes.*

As *Harpaste* complained of the darkness of the house when her eye-sight fail'd her: Or as too indulgent parents complain of the Schoolmasters negligence, when their own fostering their children in untowardness is the cause of their *non*-proficiency: so do these men father upon the publique Ordinances the spurious brats of their own inventions. Who but these complain of puddling the waters of the Sanctuary by confused preaching, and talk of new lights, and strange revelation? who had they but an impartiall eie to their own condition, would rather complain of the darkness of their own understanding.

In p. 12. you tell us how hardly people could be drawn from the good opinion they have of their Teachers, and the Teachers themselves Pope-like will not submit for many inconveniences. To what, I pray you, should they submit? for you do not tell us what? Should the Moon stay her course because a Wolf barks at her? Or the builders of *Jerusalem* desist from their labour, because *Sanballat* and *Tobia* mock at their proceeding? Doth Christ teach us to pray the Lord of the harvest to send forth more labourers into his harvest, and must they that are entred withdraw themselves upon your malevolent perswasion? Must the Vineyard of the Lord of Hosts be left like the field of *Solomons* sluggard? What, be there no souls still to be cal'd home by the preaching of the word, none to be confirmed, none to be comforted? O Sir, whatever you boast of your own experience, had you ever been truly sensible of a naturall condition, felt the dolorous throws of a new birth, and apprehended the soul-ravishing comfort of Gods Spirit speaking true peace to your conscience, which by this despised preaching is daily wrought in the hearts of Gods chosen, you would say with them, *How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* and with the beleieving *Galatians* be ready to pull out your eies for them, whose eies you would rather have pulled out. Witness your envying their *Profit* and *Credit*, while you affirm them to have no right to either. Nor is it a Tithe matter you



you talk of (though that but for covetousness sake need not have been questioned) but p.13. you allow them not the benevolence of the people; and so would at once rob them of their respect and maintenance, and the people also of that liberality that might redound to their account in the day of the Lord. But why have they no right to either? As for their Credit, the Apostle saith, *They that labour in the word and doctrine are to be accounted worthy of double honour*: It's worthy our observation that Honour is here subjected in the people, as being their duty to give it, *Are to be accounted*; for *Honor est in honorante non in honorato*, so that if it be the peoples duty to give it, here is honour compleat, 1 Tim. 5.17. It will be long ere you envy their pains if you hold in this minde; who might therefore answer you, as *Marinus* is by *Salust* in his *Jugurthine* war, brought in speaking to the people of *Rome*; *Invident honori meo, ergo invideant labori, innocentia, periculis etiam meis, quoniam per hac illam cepi*. And for their maintenance they have such evidence as no man can shew for any other inheritance; mens laws may alter, and Proprieties be Impropriated, but God's more sure then that of the *Medes* and *Persians* altereth not. *ὁ κύριος & διέταξε*, saith the Apostle, 1 Cor. 9.14. *The Lord hath ordained that they which preach the Gospel should live of the Gospel*: And from the sixth verse of that Chapter to the fourteenth he argueth to the same purpose. And the Spirit of God foreseeing what shifts men were like to invent, whereby to debar Ministers from their due, and themselves from their duty, adds an especial caveat to that precept, *Gal. 6.6.* as worthy M<sup>r</sup> Dyke (*quem honoris causa nomino*) in his eximious Tractate of the hearts deceitfulness hath observed, *Cap. 17. p. 234.* for having said in the sixth verse, *Let him that is taught in the word make him that taught him partaker of all his goods*, to prevent such witty excuses as might hinder the sincerity of performance of that duty, he adds in the seventh verse, *Be not deceived, God is not mocked*. — Besides, it were unreasonable, 1. That they who are imployed for us should not be maintained by us, *The labourer is worthy of his hire*. It was spoken by our Lord to them who took no more pains for preaching but to travel and speak, and not to study as these do. 2. That so much expence as is requisit to fit men for the Ministry should have no recompence.



A man that hath served an Apprenticeship seven years hath a Calling to live on, but he that hath spent three times seven in Study, shall by your allowance have no reward for all his expence of monies, time, or labour: which how it can stand with that royall Law and consent of all civilized people, *To do as we would be done by*, let any reasonable man judge. Perhaps you will say they are not the men, or they have some other ill qualification rendring them incapable of what priviledge otherwise were assigned to them. Why? but these are the Dispensers of the Word and Sacraments, these are they that watch over our souls; it is by their Ministry that God convinceth, converteth, confirmeth his people, and to whom else can it be applied? You complain of defects in the execution of their Office; be it granted; yet let them have therewithall the allowance due to all mortall men (from us at least) and they may pass for currant in the balance of a Christian judgement. Very hainous were the sins of *Ely's* sons, 1 *Sam.* 2.22,24. and yet the people are held guilty of sin for abhorring the offering of the Lord. And Christ made great complaint of them who sat in *Moses* chair in his time, who yet commands the people to hear and obey them, whom yet he convinceth of errors in the doctrine it self, *Mat.* 23. Is it not strange reasoning, that because a man is not yet near his journies end he should therefore sit down and go no further? and yet what less doth this sound, Because our Ministers have not yet attained to so clear knowledge of the minde of God in Scripture, as to hold it forth so distinctly as some of the people do, or at least think they do understand it; let there therefore be no more Study and no more preaching? Why? how then shall we come by more knowledge? you say by searching the Scriptures: one might think then the Eunuch should have had no great need of *Philip*. 'Tis true indeed (as *Luther* said) no matter if all our books were burnt, so the holy Scriptures were well learned, and rightly understood: but do you by bare reading, meditation and comparing Scripture with Scripture, without any help of tongues and other Histories, give a satisfactory answer to many questions, to which the Scriptures give occasion of enquiry, *Et eris mihi magnus Apollo*: I will acknowledge you then with *Apollos* in the Acts to be a man mighty in the Scriptures indeed. Or if this might be supposed by



by your self, yet we know some men will not, many men cannot, most men do not spend so much time about them: and if your own conscience might speak freely, it would confess, That for the knowledge you have attained to in Divinity, you are, next to God, beholden to the labours of the Clergy.

But p. 13. *This would abate the heat of Parsons kitchens, and hinder their families from following fashions, &c.* And would it not also abate the heat of charity in giving, and of nature in many indigent receivers, who from the Parsons most commonly receive most liberall contributions? The Apostle saith, A Bishop must be given to hospitality: but you are so far from consenting to his exercise of hospitality, that you allow not other men to be hospitable to him. And as for fashions, I think no man (but in some causes extraordinary) ought to be singular; the fault is therefore chiefly in the first inventer. But the Clergy, the Clergy (for there be but few of them Parsons in comparison with the rest) they are in all the fault: As the Heathens were used to say of the Christians, when any generall calamity befell them, Away with the Christians to the wilde beasts; their motes be beams, their mole-hills mountains, their flies be Eagles: and yet all *England* knows that there is scarce one to ten of your insolent humour, who may not as easily be known from a sober-minded Christian, as a flinging Morrice-dancer from an ordinary spectator, by his phantastick habit and behaviour.

In the same p. 13. *I have heard Papists say, &c.* And I have heard Papists upbraiding us with dissention, not for any mans being divided from himself, but some of us from others by contrariety of opinion: and how well soever you agree with your self, you are not the least fomenter of that division.

What p. 14. you declaim against peoples taking Religion upon trust, is worthy acknowledgement, and not unfrequently do we hear from this Clergy, which you look so despitefully on, the same doctrine. Many times have I heard them exhort to imitation of the *Bereans*, and prest that precept of our Saviour, *Joh. 5. 39. Search the Scriptures*; that so they might at length tell the Church, as the *Samaritans* did the woman, *Now we beleeve, not because of thy word, &c.* that so if a new Religion come in fashion, and the stream of the times turn, they may



have bank to hold by, ground of their own to stand on, and not be carried away with every blast of vain doctrine. But if constancy in perillous times, and stability in Religion signifie a sure foundation, whether shall your fickleness or other mens perseverance most commend them to the Church of God? For, you say, you were sometime of the same minde, sick, as you call it, of the same disease; and I wish for your everlasting healths sake you were Sermon-sick in another sense then you are. If your meaning be you were one of them that have no more but an implicit faith, I will yield you sick of a dangerous disease indeed: but if you apply it to the condition of all them you write against, I think you may be answered as the Empe-  
 rour, who having read over the summe of Christian Religion, and saying, ἀνέγνων, ἔγνων, κατέγνων was replied unto, ἀνέγνων ἀλλ' ἐκ ἔγνων, εἰ γὰρ ἔγνων, ἐκ αὐτοῦ κατέγνων. Or rather in the words of St John, You went out from us because you were not of us, if you had been of us, you would have continued with us.

In p. 15. *And therefore men cannot justly be taxed of immodesty, &c.* To tax people of immodesty for bare questioning, will not suit with the fore-mentioned doctrine: It is the duty of Ministers to endeavour their doubting peoples resolution: to many of whom I may apply for their commendation, what of *Sempronia* is recorded to her infamy, *Ut sapius peteret viros quam peteret.* For I know them publicquely to incourage, and privately to invite men to this duty: and yet I must tell you that it's oftentimes seen that where duty may leade a man to make question, there may be immodesty used in manner of propounding and maintaining. Men that have not learned to deny themselves, may pertinaciously persist in an erroneous opinion, to which self-love hath so married that nothing but death can separate them: Men many times defend their opinions as they do their Countries, not because true, but because their own. And I am perswaded that not only many a bastard-Christian, but some even of the truly regenerated, are of such peevish and cross-grained disposition, that an Angel from heaven could scarce give them satisfaction.

What clue was woond up in your discourse, p. 16, 17, 18, 19, 20. is by your self unravel'd again p. 21. for by producing some texts of Scripture sounding free-grace, and some free-will, you endeavour



endeavour to evince, what before you have asserted concerning contradictions in Religion, as our Pulpit-men exhibit it. But in p.21. you confess *Can* and *Cannot* in a divers respect may consist well enough, as 2 Cor.3.5. *Not that we are sufficient of our selves to think any thing, as of our selves, but all our sufficiency is of God.* Τὸν γὰρ αὐτὸν λόγον ἔχ' ὁμοίως ὑπολαμβάνειν δεῖ, μὴ κατὰ τῆς αὐτῆς διανοίας λεγόμενον. For God doth not *nolentes vi trahere*, and draw men to heaven as *Cacus* drew beasts into his den, backward, but by a *πεισανάγκη* makes them willing: and God by his word commanding what we must do, gives us power to do what he commandeth. But if you say, this is not sufficiently distinguish'd in teaching, I answer that you do not consider how the same subject should be differently handled by a Rhetorician and a bare Logician: If Preachers should use in their publique Sermons nothing but definitions and divisions, what impress were they like to make on the peoples affections? And yet in regard to peoples infirmity, I could wish that Gospel-truths were by some men, at some times held out more distinctly then they are. But he that is acquainted with the body of Divinity need not alwaies be poring on a Skeleton, but using an ingenuous candor in hearing, he can discern the joints and nerves of distinctions and Aporisms thereto belonging, under the flesh and outmost ornaments of amplification.

And what is said to this may likewise be applied to p.22. where you would seem to make contradictory things in themselves subordinate; *viz.* Gods election, and mans accepting the means of salvation; for God hath ordained to the end by the means. So also concerning the perseverance of the faithfull and their seeming possibility of falling (for I may not be allowed here to state the questions, it is done largely enough already by others.) In all which allegations you translate the pretended crime from the Ministers to the Scriptures; for whatsoever oppositions you gather out of their Sermons are either the same *totidem verbis*, or at most but a Paraphrase on the holy Scriptures.

To your rule p.23. I give my approbation, and the rather, not because new, but for that it's common: *Bonum quo communius, eo melius*. For as without use of the common elements no man can continue in his being; so neither without this rule



did any man ever reade the Scriptures with understanding. It is much therefore that you should deigne to insert it in this your supercilious insultation. I have known many self-conceited *Scioli* indeed who thought they told news when they did but carry herbs to *Ephrata*; (as the Jewish Proverb hath it) And although it be very little that I know in comparison to what I ought, yet I have scarce had patience enough sometimes in hearing such punies documentizing me in obvious things; which because new to them, they thought had been so to me, although I had known them from my childehood as familiarly as mine own name. But because we erre not so much by ignorance as incogitancy, I will suppose that you have given us this instruction for the help of our memory rather then of our understanding; but on this condition, that you will from hence take occasion of considering, what necessary use we have of a constant Ministry; for although men know as much or more then the Preacher can tell them, yet have they still great need of hearing. He that is of God (as well *in facto*, as *in fieri*) heareth Gods Word; which is the means of growing as well as of begetting, 1 *Pet.* 2.2. And as the body hath still need of nourishment, although it be come to its full *ἄκμῃ*, which it will have supplied by a slovenly Cook, rather then perish with famine: So the soul even of a strong-grown Christian is not kept by the power of God unto salvation otherwise, then by his Ordinances (where they are exhibited) of Sacraments and Preaching. We know in generall *Publicorum cura est minor*, and if there be not men enough appointed for that sacred imploiment, it is like to be but badly performed. Many an unregenerate Master hath a gracious servant, many an irreligious parent a pious childe by Gods blessing on the publique Ordinances, who had had small means of enlightning otherwise: And since the rains of Government have lien but loosely on the peoples neck, how many Churches stand like deserted Abbies appointed to demolition? We thought much in time of Bishops to have had no other afternoons exercise in some places, but Praier and Catechising: but many Parishes have now, nor one nor other: They who can procure means will not, they who would cannot, and so in conclusion,

*Et succus pecori, & lac subducitur agnis.*

Besides,



Besides, it is to be considered that although things absolutely necessary to be beleaved are but few, yet there are many things to be done: the greater part by far of the word of God, contains direction for a godly conversation. For although Love be the fulfilling of the Law, yet this Charity hath so many objects, and (by reason of corruption from within, and temptation from without) so many impediments, that it requires many rules of direction, and of them, because of our many infirmities, a frequent inculcation. But what need other reasons? we are sure it's Gods command, and therefore must needs be our duty. 'Twas not the inestimableness of the fruit, but the Infiniteness of the Prohibitant, that gave hainousness to the sin of *Adam*: nor are the Ordinances of God necessary for the efficacie of the outward Action, but in regard to the authority of Divine institution. *It pleaseth God by the foolishness of preaching to save them that believe*, 1 Cor. 1. 21. while to others it is said, *Behold ye despisers, wonder and perish*.

In p. 20. you tell us, that for solution of questions in Religion you have somewhat more to say then ever you heard or read from these men. Now if you have a better key to open the Scriptures with then other men, how dare you be so injurious to the Church of God as to conceal it? seeing, *Qui novit, neq. id quod sentit exprimit, perinde est ac si nesciret*. And if it be one of the things which people cannot yet bear (for such things you speak of, p. 5, 6.) how unjustly do you blame the Clergy for not laying such an unsupportable burden on them? What you know more then others, is to others unknown, but I am sure knowledge unsanctified is but like a sword in a mad-mans hand, and many a mans learning may be to himself but a candle to light him to hell. *Multos nasci, & omni scientia egere satius fuisset, quam sic in propriam perniciem insanire*.

In p. 24. you tell us of our nearness to the Papists: in expressions I suppose you mean, which are most expanse; for otherwise the world knows we are at sufficient distance. But concerning this my opinion is, that we have gone farther from the Papists then we need in some things, although not so far as they have gone from the truth in other.

For resolution to your instance, p. 25. [*They say that a man hath power to do good works, but we say he hath not.*] I answer, that



that Although it be God that worketh in us to will and to do of his own good pleasure: and every Christian may truly say of his graces, and all operations from them proceeding, as *Jacob* of his children, They are *they which God hath graciously given to his servant*; yet **THE REGENERATED MAN IS INABLED BY THE GRACE OF GOD ASSISTING HIM, TO DO GOD MORE AND BETTER SERVICE THEN THAT WHICH HE DOTH.** Which Proposition well considered may much extricate a minde infetterd with seeming oppositions of this nature: And the same refutes that gross speech of yours [*When we are humbled for our sins we do tell God Almighty news, that he would have had us walk more holily then we have done, but we had not power so to walk.* And what you there speak of faiths being a work, we must understand of the *πo credere*, for otherwise it is not true: But who of our Preachers ever said that faith was a meritorious cause of salvation, and did not rather acknowledge the very *πo πιστεύειν* to be from Christ? and if so, they affirm no more of faith then they do of obedience, as to this particular.

But p. 26. The Papists say good works are meritorious, but we say No, and yet I have heard it said, if we believe, repent, &c. it is Gods duty to give us heaven. The word Duty seems somewhat too harsh: but sith we cannot understand Gods acting toward us, but according to the slender model of our apprehension, we may with due reverence to his glorious Majesty affirm; That although our works do not by any merit in them, oblige God to reward them: yet we having his promise for our assurance, are as truly ascertained of the accomplishment thereof, as if God were Debtor and we Creditors. The summe whereof is, That the true Beleever hath the Justice as well as the Mercy of God for his *Asylum*, and may pray with the Psalmist, *Deliver me in thy righteousness.* For Christ having satisfied the Justice of God for him, and imputed his own Righteousness to him, he may expect from God that fruition of himself, which Christ hath purchased for him: of which the present grace of God inabling him to beleeve, and endeavour to obey, gives testimony. For they do not say that Gods rewarding men is *aqualitatis*, but *liberalitatis*, not *condignitatis*, but *benignitatis*; and that he rewardeth not *propter*, but *secundum opera*:



*opera* : which very *secundum*, as I understand it, signifies but this, To whom God gives greater measures of grace here, on them he will bestow greater degrees of glory hereafter: not in regard of essential happines, which must be equal to all, but in respect of accidental blessedness, making such a difference as is between the members of the body, although every member be equally informed by the same soul, and hath in it self whatsoever can make for its perfection. In p. 28. you confess your whole discourse to be negative : which choice whether it were made for your ease or not, you may thereby take to your self the greater liberty of accusing, and whatever answer be given, you can scarce be destitute of some means of evasion.

After that you invade the title *Ambassadors of Jesus Christ*, as owned by the Clergy. I wish you would (if such a thing can be done) but pen some discourse bare of Tropes and Figures, every word signifying according to its natural propriety, and then see what a deformed piece of work it will be : no doubt but a knife from off the Anvil will be near as usefull, and what rules of art or reason can require such severity of expression? But that I may play with you a little at your own game, what do you dislike it for? You say, *They understand not their Message*. In a secular signification, you may know better then I, what belongs to that Office : but if *Legatus* be an Ambassador, and it be the essential form that denominates, then is it the being sent, and not the manner of negotiation that makes an Ambassador : He that carries the Ambassie must be the Ambassador, whether transported by word or writing : if not, what means *Hypsipyle* saying of her new-born children,

*Legatos quos pene dedi pro matre ferendos ?*

And yet how can they be said ignorant of that message, which is so effectually done that multitudes of souls to their everlasting comfort, have received the glad tidings of salvation by them delivered? And if you please to view the term in Greek, the same word which the Apostle useth, 2 Cor. 5. 26. translated, *We are his Ambassadors*, is ἀποστέλλωμεν, which must needs be neer of kin to ἀποστέλλω, being both derived from the same ἀποστέλλω. Which title the blessed Apostle doth not arrogate to himself, but speaks in the first person plural, as if he should say, *We*, whether *Paul* or *Apollas* or *Cephas*, or what Minister soever



else by whom men beleaved. And the same Apostle *Gal. 4.14.* commendeth the *Galatians* for receiving him, not only as the Embassadour of Jesus Christ, but as Christ himself: now between whether ( think you ) was the great disparity, Christ and *Paul*, or *Paul* and Presbyters? Surely if it were commendable in them to receive *Paul* as Christ, it cannot be blameable in us to receive them as *Paul*. What, would you have none allowed for preachers of the Word untill they be called, as that Apostle was, immediatly from Heaven? when Christ had called *Andrew*, he called *Peter*, when Christ had called *Philip*, he called *Nathanael*; and so when the Apostles and Disciples of our Saviour were sent to preach the Gospel themselves, they also called others to the same, in effect, function. And I know not why we may not acknowledge the same succession still, unlesse the whole Church of God can ratifie nothing without your approbation. If the inter-nall call be questioned, he or none that pretends to the calling, must resolve it; for I hope you have no more of the *Δύο ἐν δυνάμει πνευμάτων* then they that lay on hands in ordination. It is sufficient for us that the efficacy of divine ministration depends not of the sanctity of the person ministring; or else *Judas* had never been an Apostle; for he was one of them whom Christ sent to preach; witnesse his appellation *ἀπὸ τοῦ ἀποστόλου*. Nor have I discerned any so great indignity cast upon Gods Ordinances by the religious people of my time, as that Idolizing of Ministers, and making Gods Word mans, while they professedly hear it with respect of persons.

In p. 29. You endeavour to make void that title, as to them belonging, because *they depend on the Civill Magistrates authority in their acting. As the Assembly of Divines waited on the Parliament with their Creed and Catechism.* And would not the Apostles themselves, if there had been Christian Magistrates in their time, have implored their assistance for the furthering of their proceedings? *I, but they ask leave of men to do what their Master hath commanded them.* I answer, in our duty to God some things are essentiall, some accidentall: for the first we need no mans leave, the command of God lays on us a necessity of performance: but for other circumstances thereto belonging, we may, yea and ought to be regulated by Magistrates. Besides, the Assembly convened by authority of Parliament, and therefore whatever the members thereof act otherwise in reference to their ministeriall



ministeriall office, yet *quatenus* Synod-men, they depend of the Parliament that call'd and upheld them. But your words seem to import a restraint by the Parliament laid upon them : and if so, it no more derogates from the truth and dignity of their Ministeriall function to be so impeded by any outward obstruction, then it did from the blessed Apostle *Pauls*, whose visitation of the Church of *Theſſalonica* was once or twice hindered by Satan, 1 *Theſ.* 2. 18.

In pag. 33. you promise us a pregnant Argument, that such men are not sent by *Jesus Christ*, that is, their difference in judgement. 'Twas well you did not say *impregnable*; for I hope your meaning being understood, we shall easily disprove your argument. For do you affirm them to differ in the Fundamentals, or in the superstruction of religion? If the first, we deny your assertion. For which of them opposeth *Peters* enunciation, on which Christ promised to build his Church, *Mat.* 16. 18. we beleeve and are sure that thou art Christ the Son of the living God? who among them confesseth not the holy Trinity, the Divinity and Humanity of our Saviour, his obedience and satisfaction, the Souls immortality, last Judgement and life eternall? but if their difference be in non-necessaries, we have no where promise of infallibility in such particulars; I hope Saint *Paul* had immediate assistance, and yet his (though but conditionall) toleration to the Church of *Corinth*, doth not *omnimodò quadrare* with that decree made by the Apostles and Elders at *Jerusalem*. What shall I speak of that disastrous clashing between the Master-builders at *Antiochia*? *Act.* 15. 37, 38. or of *Pauls* severe reprehension of S. *Peter* for his double-dealing between the Jew and the Gentile? what divisions are there amongst ours more than about the fringe of Christs garment, and such as were it not for other mens interest more than the Clergies, might probably in good part be well composed. What is there more plainly then the abolition of Jewish ceremonies taught in S. *Pauls* doctrine? and yet it's affirmed that 15. Christian Bishops successively were circumcised in *Jerusalem* before its destruction: and if it might be supposed that some of ours were for, and some against *Pædobaptism*, it will be no greater blemish then rebaptization was to *Cyprian*. Unity in doctrine and manners is indeed desireable, but perfect harmony is reserved for the life to come, of which there can be here but



an imperfect inchoation : God who bringeth good out of evil makes his Ministers infirmities, like *Paul's* bonds, fall out many times for the furtherance of the Gospel. Their contention in the forementioned Text was very high *μεγέθυμὸς* even like the utmost sharpness of a fever fit : for although they were Apostles yet they were men, ----- *ἀγαθὴ δὲ ἐστὶν ἡ δὲ βροτοῖα*, for God by their separation made way to the further spreading of the Gospel. No wonder therefore the Apostle saith there must be *heresies even amongst you*, 1 Cor. 11. 19. And yet further to convince you of the insufficiency of your argument, do but consider whether the men whom you approve ( if any you do allow ) for Ministers of the Word, be not men subject to like infirmities with these you speak against ; and if so, what validity hath your argument against one more then against the other ?

In p. 34. You compare *Gods praying people to Fools and Knaves in Stage-plays, and that for their wry mouths, squint eyes, and scru'd faces*. I beleeve they are not more like a Player for action, then you a Poet for expression, or else you have learned what that *Syren Attica* gave for a description of Oratory, *καὶ τὰ μεγάλα μικρὰ, καὶ τὰ μικρὰ μεγάλα ποιεῖν*. But they are not ( you say ) the men that God and nature made them. Why ? God made man to look upwards :

*Os homini sublime dedit, cælumque tueri  
fussit, & erectos ad sidera tollere vultus.*

and yet are men squint-eyed for looking up to heaven-ward ? nor for looking downwards neither ; for who disallows the Publicans humble deportment ? God hath made man to go upright on his feet, and yet never blames him for kneeling, or falling flat on his face in divine worship. Surely it would better argue a gracious heart, not rashly to censure any good endeavour, although it were accompanied with some small indiscretion in the actor. But you say you are assured that if the exactest scrutiny be made, there can be no precept or example found for it. But as confident as you are, you forgot *Hanna*, 1 Sam. 1. 13. which, but for her trembling lips and blubred face, could not in her very prayer have been taken for a drunken woman. Whether you have like fervency of spirit in prayer or no, I cannot hope that you would use like mildeness of speech, had you lain under a like causelesse reprehension. Our Lord forbids disguising faces in hypocrisie,



poctise, *Mat. 6.16.* but why was any such thing done in hypocritise, if it had not a character of good affection when done in sincerity; for the hypocrites counterfeited a sorrowfull countenance, that they might gain to themselves the opinion of devout men by that outward imitation. The face naturally characterizeth the minde; and when *frons est animi mutabilis index*, the the disparity is made *de industria*, and of set purpose: and that not only in the height of an affection, for we many times guesse rightly by a strangers countenance at what good will he bears to the profession of Religion, *Momus* might have been summoned to Natures Court, for saying mans body wanted windows in the breast, for a mans countenance, garments and gesture do bewray his disposition, *Eccl. 19. 27, 28.* But I marvel how any man whose face is as though he would go to *Jerusalem*, can thus deride the discoveries of the Spirit of God, his striving within men. My heart is extremely hard ( the Lord in mercy mollifie it ) and yet I could not utter these words as you speak them, and not tremble in rehearsing. Artificial modulation of the voice of which you speak, *p. 35.* is, no doubt to be rectified by Christian prudence, for every art is but *ὕλη τῆς θεολογίας*, and all things in the Church must be done to edification. But seeing you affirm it to be done in hypocritise, I can have but heavy thoughts of you while I measure your faith by your charity.

In *p. 36.* you promise clearly to demonstrate our Clergies absurdities and grossness by singing Psalms: but upon examination you are so far from a scientificall, that you have not so much as a probable argument; for if any man irrationally abuse the Psalms, is this an absurdity in the Clergy, and that the whole Clergy as if *quatenus* Clergy they were all irrational in this particular. I hope it will not make a little for their vindication, that you are so hardly driven to finde somewhat against them, that you must needs forge this false accusation. I know the contrary practised by many Ministers in publike exercises, and by all religious persons that I have known to sing Psalms in their private houses. To take Psalms at a venture, or to go through the whole Book in order, doth indeed seem to me absurd and irrationall: but to select one or two staves, or more, suteable to their purpose, and to read it themselves, is the common practice of many godly Ministers, and I have known Parish-Clarks so to demean



themselves in that office, that they deserved commendation of all their Auditors : and that it may with heed-taking in the choice of a Psalm, and sometimes by change of a word, be performed ; I have most part of my time known by experience. That is not true ( which you would perswade us ) that not one Psalm of the 150. can indifferently be sung by a whole Congregation ; for to say nothing of the Jews great Hallelujah sung at their Passover, and most probably by our Saviour and his company, from 113. Psalm to the 119. exclusively, it is contrary to the experience of all well considerate Christians. For daily exercise indeed, and to save people a labour in choosing, I have known selected parcels of Psalms framed together, which were so composed by Godly Ministers before I was born, and some copies of that kinde I have still by me. So that to impute this absurdity to the whole Clergy is as unjust as that of the profane multitude : Some Puritans are knaves, and so they are all : Some professors are hypocrites, and therefore all are no better : and I wonder a man that talks so much of rationality should bring in this for a demonstration.

I cannot close with you in p. 38. neither where you say, *Therefore the people are undeservedly censured for withdrawing themselves from such meetings.* That because they cannot at some times joyn in some one exercise, they should cast off all : especially considering how easily such an irregularity might be corrected, and that indeed you would rather have endeavoured, if subversion more then reformation were not the scope of your intention.

In the same Page you make *the Clergy the main Incendiaries in stirring up people against the Parliament* : and this too must be set upon the common head, as the fault of the whole Clergy ; whereas all the Christian world knows, had it not been for what influence the Clergy had upon the people, there had long ere this time been no Parliament to be opposed.

In pag. 40. You upbraid the Clergy with being beholden to a *Lexicon* : and you might as well have said a Horn-book or Primer, for to them they may have been beholden too : what disparagement is it for the highest building to have had its foundation low in the earth ? or if you mean the constant use of it, no mans memory is infinite. *We know but in part, and prophesie but in part,*

1 Cor.



1 Cor. 13 8, 10, 11. And yet for all this (you say) some of them have such bold foreheads, &c. more skill then the Septuagint. Sir, it being acknowledged by the Church, that the 70. were not *θεόπνευστοι*, I know not why a modest man having more then 70. times 70. of his judgement, may not as well cleave to these as to them, their translation as well as others being subject to disquisition. And what if a Minister, not so much as they Master of the Languages, meet with one of the errors of the Seventy, in which they did *Πτολομίζεν* as is observed by the learned, is it ever the lesse true in his mouth, because he was not the first that discovered it?

In p. 41. *Because they know many of the Lay-men are good Scholars, and better then many of them, &c. they are in Orders forsooth, &c.* These words of yours are inconsistent with Piety and Polity: First, They are against Piety; for never did any people, how barbarous soever, worship a God, who did not also acknowledge a Priest. And yet if the naturall Law had been quite extinguished, sacred Orders are evidently grounded upon the Word of God, and have been with reverence admitted in all ages of the Church. It was not the least circumstance aggravating the sin of *Jeroboam*, that in his time, who would might consecrate himself, and become Priest of the high places; and yet they were not so irreligious as to serve without some kinde of consecration. To what hath been already said to this purpose, I shall only adde here this one Text more. *Rom. 10. 15. Who can preach except he be sent? de jure* (I suppose) all men understand it, not *de facto*: and *Origens* many errors have in the judgement of the Church been imputed to his so long neglect of Orders. But they derive their title from the Bishops, whom (you say) they will not own. That I may speak my minde freely, I think that Presbyters in taking off Episcopall propts, did but as it were pull an old houte on their head, and it would have made more for the good of the Church, if Episcopacy had stood with its due regulation. But to it comes to passe through the deceitfulness of our hearts, that when Gods cause and our own concur, we are apt *Jehu* like to drive furiously: and truly I think many of the Presbyters (whom I deservedly honour) as well as the people following their humour, have not been free of envy or coveteousnesse in prosecution of that design, of which by this time it may have repented them.



them. But whether they acknowledge them for Bishops or no, it is sure they never disallowed them as Ministers, and what then will their receiving their call from them make to your purpose? M. *Luther* renounced his Monastick life, because it was not allowed by the Word of God to vow what was not in the votists power; but he never renounced his Order although received in the Popish manner: no more did any other of the martyred Bishops and other Ministers ( as far as I remember ) who deserted the Romish Church as well as he. We mistake the Church of *Rome* if we imagine it so full of error as to have had no truth left in it: For certain it is not so much corrupted as were the 10. Tribes during the reign of 19. Kings successively in *Israel*: and he that well observes the state of the Jewish Church in the daies of our Saviour, will finde it scarce so good as the Romish Church now. But howsoever, if Orders be given and received now with us, according to that direction which the Apostles left, and the primitive Saints practised, what need we trouble our selves with any intermediats? ἐμοὶ ἀρχαία ἐστὶν Ἰησοῦς ὁ Χριστός, said *Ignatius*: and therefore, as to themselves, they need not regard your horrid sarcasm, in these following words; By which imposition of hands the holy Ghost is conveyed into them, as it was brought out of Scotland in a Cloak-bag. And why is it not conferred? because all such gifts as some had in the Apostles time are not given; the second temple of *Jerusalem* might then have been disallowed, for that it wanted besides magnitude and stateliness of structure, 1. The Ark of God. 2. The *Urim* and *Thummim*. 3. The glory of God appearing between the Cherubims. 4. The fire that descended from Heaven and consumed the sacrifices. 5. The immediate gift of prophecie: for from the daies of *Malachi* to *John the Baptist*, they had only what they call כתר קור. And yet the Prophet *Hag.* 2. 9. saith the glory of the second house shall exceed that of the first. But as the name of God is by you in these words abused, so all good men ought to be troubled: for the same expression is recorded for a most blasphemous Proverb in the History of the Councell of *Trent* translated out of Italian by Sir N. *Brent*, lib. 6. pag. 497. Although I know not whether *Hezekiah's* command concerning *Rabshakeh* be not here observable, Answer him not. Now the Lord himself behold and judge who most abuseth his holy Name, you or the Presbyters:



ters : for mine own part I have no more to say to it, but *The Lord rebuke thee.*

But secondly, This sentence is inconsistent with good Polity ; for what confusion must needs be brought into a Commonwealth by mens not being allowed the free use of their vocation, but that every man who supposeth himself able for another mans calling shall take his place from him ? The *Utopians* to avoid unnecessary professions, were every man to make his own cloathes : but the prudent States-man, who devised it, never dream'd of such an ataxie as you would bring in, who make no complaint of the vainest superfluity, and yet purposely oppose that which is the one thing necessary. But I should wrong the cause in hand by being beholden to any lower proof then the voice of Gods Spirit (seeing you deny your self to be an Antiscripturist.) What can be plainer then that of the Apostle ? *1 Cor. 7. 24.* What calling any man is in, let him therein abide. Or that of *Peter*, where he reprehends, as worthy of punishment, ἀλλοτριεπισκοπῶντες ; that is, Exercisers of jurisdiction in other mens Dioceses, *1 Pet. 4. 15.* What if other men be as good Scholars, is it nothing but scholarship that makes a Minister ? I cannot think but that other Jews might be as handsome Butchers and Cooks, as the Levites, who yet might not be allowed to kill and dresse their own sacrifices. 'Tis true, Christ, though he called *Levi*, call'd no Levite, that he might abolish the former manner of worship : yet he chose some to wait on this Ministry as they did on that, and of them distinct orders, as twelve Apostles, and seventy two Disciples ; and after his Ascension, others by mediation of the Apostles ; who are also said to be ordained by the holy Ghost, *Act. 20. 28.* either because the Apostles were by the holy Ghost directed to that Ordination of Ministers where they had planted Churches, or because the gifts of the Spirit inabling for that Office were in their laying on of hands conferred ; or it may be for both. But that Christ appointed these orders in his Church, we may see, *Ephes. 4. 11, &c.* And he would not have directed his Epistles by *S<sup>t</sup> John* in the second and third Chapters of the *Revelation* to the Angels, that is, the Ministers of the seven Churches, if he had not approved of that Office : And that it is with dili-

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gence to be proceeded in, the word is plain, *He that hath an office let him wait on his office, he that teacheth on teaching, he that exhorteth on exhortation.* Do but make the cause your own by supposing, if it could be proved that another man can husband your estate better then your self, must he deprive you of your propriety? If another man be found more worthy to serve the state then your self, must he take from you that place to which you say you were chosen.

In p.42. you have yet another fling at them, and that is for *waving questions when they cannot resolve them*: And this also, if it be true, is but a personall infirmity, and no whit impugneeth the Office of the Ministry. *Tishbi solvet nodos*, had not been a Proverb among the Jews, if they had not in some questions of Religion been still unresolved. But if because one Lawyer could not resolve me in one Law-case, I should call the Law an imposture, and the Lawyers Juglers; would you not think me more fit for Bedlam then for any civil society? and yet this were orthodox in your divinity. Concerning the opposition you would make between faith and reason (because you both use, and require your Respondent to use all possible brevity,) I refer you for satisfaction to a little Book lately set forth, and intituled, *The reasonablenesse of Christian Religion*. And what you say of the man of *Macedonia* (meaning a better living) and of the abuse of Funeral Sermons, p.44. is also to be reckoned among personall offences, which no man doth as a Minister, but as a sinner, it being common to all men in some kinde or other to transgress.

In p.44. you have, *While they are under such dispensations they are in a Labyrinth of trouble, one while having rest in their spirits, another while distraction, judging of the love and anger of God toward them, according to their actings, as if God were as inconstant as they.* You would not be thought an Antiscripturist, p.51. You would not be thought to take men off from duty, p.56. and yet you condemn that dispensation men are under, who are inconstant in their feelings. Now whether are you in state of Grace or Glory? this I hope you will not say, and the other will confute your opinion. I know Grace to be Glory inchoate, and Glory to be Grace consummate: But by state of  
Grace



Grace we understand that condition to Godward a man is in after his conversion, so long as corruption is inmate with grace, and like the *Canaanites* to the *Israelites*, will dwell with him : for sin doth remain though it do not reign in the Regenerate, and grace is given to sustain the soul against corruption and temptation : the filth continueth, though the guilt be removed, and the guilt, though wholly *in foro divino*, yet not so *in foro conscientiae*, if wheresoever there be faith there is also infidelity : Faith is therefore call'd a shield, because it defendeth against despair : Now no man can say his charity is perfect, or his patience undisturbed, and yet must we beleve any mans faith to be insuperable, in evidence as well as adherence, in reflect as well as direct action ? God give me faith so long as I have doubt, and when I shall have no longer doubt, I shall have no need of faith.

But *They judge of Gods love or anger, &c.* There is not any knowing Christian that thinks love or anger to be in God, *quoad affectum*, because it would argue mutability, which Scripture and reason teach us cannot be in him : But *quoad effectum* we ought to judge ; for the most faithfull servants of God upon their uneven walking, I mean their not sticking so close to the rules of obedience as sometimes they do, and even when they do not, are inabled to do, observe, not only outward calamities, but inward desertions ingruing : And whether God be displeased or no, surely every true childe of God will finde cause to be displeased with himself for his own disobedience : And if any man that hath Gods Word for his guide, live under any higher dispensation, I acknowledge my self to be experimentally ignorant of that condition. And what is your conceit of this ? You write only negatively, and so keep your self in a cloud still : But when you have sublimed your conceptions of God, and extracted from them the purest quintessence, yet still you have of him no adequate, but an analogical conception only. God dwelleth in light inaccessible : we can but *per transennas videre*, while we dwell in houses of clay ; and cannot see him as he is, while we have about us the body of sin : Nor afterward neither can God be apprehended, more then *ad modum apprehendentis*. As therefore our Saviour said in the



Gospel, Why trouble you the woman, for shee hath wrought a good work upon me? so, Why disturb you the Church of God, putting people out of their good way, and obscuring the light by which they walk, sith you cannot hold them out a better? it is a greater light must overcome the lesse; and when the Sun of Righteousnesse shall arise, the Moon and Starres may fail: but neither the Glow-worms of earthly preferment, nor the *ignis lambens* of flattering speeches, nor the *ignis fatuus* of fantastick opinions ought to seduce us: no, nor the blazing comets of pretended revelations attract our confidence.

An approver of which dotages you seem to be, p. 47. where you have these words, *I am much satisfied in my spirit, having done that which I was convinced was my duty, by the stirrings within me to this thing for at least a year past.* But how came you to be convinced that you ought to revile them whom God commands you to honour? You say, *by the stirrings within you:* But what if the spirit within you lusteth to envy? we are commanded to *try the spirits whether they be of God or no*, 1 Joh. 4. 1. Now if your word be consonant to the voice of Gods spirit in the holy Scriptures, God forbid, but that I should lay my hand upon my mouth: but your drift is to undo the Clergy, which consequently must deprive us of the means of salvation, which God by the men of that calling holds forth to us, and that upon no other ground then some of your own carps and crotchets, and contradictions, which you would have fastned to their discourses, but were faine to let them fall (rather then have them no where) upon the sacred Scriptures. Set all the faults you have reckoned upon the tenters to make them odious, and stretch them no longer then they will hold to be theirs, and they will be found but a few personall infirmities, such as we cannot have men without, and such as any but a Malignant *Ham* would rather cover then blazon abroad. You complain indeed of formality in religion, p. 44. and abuse of Ordinances, p. 46. but how you knit these into the net you make to catch Clerks, in I see not. Irregularity in singing Psalms hath the greatest cause of complaint that I finde in your Book, and that's farre from being a property of the Clergy; for it agrees neither *omni*, *soli*, nor *semper*, as is shewn before. The Word of God in S<sup>c</sup>

Paula



*Paul's* time was preached by some out of envy, by some out of vain-glory, by some out of covetousnesse, yet herein the Apostle rejoyced that it was at all preached, *Phil. 1. 18.* and if you had the same Spirit with Saint *Paul*, you would not shew your self of a contrary mide. Sir, as you love your soul, take heed of trusting to your inward stirrings : You may be sure the subtle Tempter will not ordinarily suggest to a religious man a temptation to open prophanenesse, because it is not like to finde acceptance : but he will put into such a mans head good thoughts sometimes to keep out better, he will strive to encrease his hatred of meritorious conceits, thereby to insinuate into him neglect of duty, and possesse him with grand detestation of formality in Religion, in hope thereby to beget in him a disesteem of Ordinances. Be not rashly confident of such motions, knowing that the devill in form of an Angel of light, may easily through the treachery of our deceitfull hearts insnare us. I desire to presse this consideration the more earnestly, because the main of your discourse consists in accusation, a practice from which the very devil takes his denomination, as if it were the worst quality he hath, or his very profession ; for so *διαβολῶς* dicitur ἀπὸ τοῦ διαβάλλοντος, as we have the word used, *Luk. 16. 1. διαβλήθη*, he was accused. I say again, be not deceived : the devill brought a colourable accusation against *Job*, and there is little more in all that satyrical invective of yours, as you apply it to the Clergy.

In p. 48. You would not have people hearken to them in matters of State. If you had said no more, I should have had nothing to say against you ; why did you not take that for your theam : and yet seeing you speak so much of the Clergies interest, I may take notice of yours in this particular : for had not Ministers medled in matters of State when time was, you had scarce had any State-matters to meddle with now. But how shall cases of conscience depending on matters of State be resolved ? suppose (which no doubt hath been somewhere done) a Minister be enquired of concerning the lawfullnesse of taking the late Engagement ; if he do his office, he falls under your censure for meddling in a State-matter, if he refuse, he is condemned for a Malignant : so that a Clergy-man confiding or diffiding cannot be innocent :



Πίστις αὐτῶν ὁμῶς, καὶ ἀπιστία ὅλεσαν ἀνδρες.

*But they stir up people against the Parliament* (you say,) which if they do, I hope the Parliament hath better arms then your pen to defend it. But what makes you so hot in the businesse? you, who if you be out deserve not to come in, and if you be in, deserve to be outed? doubtlesse the worst spoak in the wheel cracks first. Though you worship no Images, you may be a Worshipper of imaginations, and adore the spurious brats of your own brain, begotten in spirituall fornication: and then the two-edged sword in the mouth of the Clergy must needs terrifie you, being to divide between you and your errors. It may be there would be no cause of complaining of their being against the Parliament, if you were out of it. Hatred against powerfull Preachers of the Word, hath ever been a symptome of an unsound heart: and if your inside were turned outward, I doubt we might there reade somewhat like the words of angry *Agamemnon*;

Μάντι κακῶν, ὃ πῶποτε μοι τὸ κρήγυον εἶπες·  
 Ἄ εἰ τοι τὰ κακὰ ἐστὶ φίλα φρεσὶ μαντεύεσθαι

or that of *Ahab* concerning *Micaiah*, I hate him, because he never prophesieth good to me but evill; Ministers being for no other cause your enemies, but because they tell you the truth. Such were the complaints that the rebellious Jews made against *Jeremy*; he fell away to the *Chaldeans*, he weakened the hands of the men of warre, he sought not the prosperity but the hurt of the people: no lesse then High Treason in every Article. So they by the Apostles in the *Acts*? These are the men that have turned all the world upside down; The very foundations are out of frame, but what hath the righteous done? they stir up people against the Parliament? What the Clergy, the whole Clergy, and *quatenus* Clergy? so that their very calling is opposite to the power and priviledge of Parliament? then lay all their faults upon me, if that can be proved, and

*Unum pro multis dabitur caput.*-----

Then to prove what I know not who denies, you produce a place of Scripture, viz. Rom. 13. 1, 2. *Let every soul be subject, &c.* Which because it is positively and directly, whereas the rest of your discourse (as your self confesse) is negative, and your texts  
of



of Scripture but obliquely introduced, I will see how these words as a proof will stand with your prohibition of humane learning. Suppose any conspiring servant make this plea for himself: I am under command and must obey that power to which I am subject; for all power is of God. And by like proportion may every underling thus defend his guilt in any rebellion, unless you tell him that by power is meant lawfull authority, and not every force. But while *δύναμις*, or *ἀλήθεια*, or *μὲν* Θ, or *ἰσχύς*, or *Κεῖν* Θ, may be translated power as well as *ἐξουσία*, how can you be able without Greek to confute the Defendant? So if it be demanded concerning the last word (*damnation*) why it is here annext to the breach of the fifth Commandment, seeing sins against first Table are in their severall order and degree more hainous then they against the second; or if it be askt, why the word is rendred *Damnation*, it being not *κατάκριμα* but *Κέῖμα*, which is rather *judicium*, what satisfaction by bare meditation of the word, and that in English, can be given?

In p. 49. *Where there are any endowed with the spirit of prophecy, that declare the truth as it is in Jesus, and that their conversations as the one hand do not pull down, &c. I love them, &c.* But your plaister is too narrow for the wound which your former discourse hath made, of which if you will not be perswaded, I shall speak in vain: and if you will you need no other instructor then your own experience in this matter. But whether you be perswaded or no, you must not think to perswade us that none of the Clergy you so despihtfully taunt at, are sincere publishers of the will of God, and men whose lives are suteable to the doctrine which they preach. Great was the cruelty which *Nabash* the *Ammonite* would have exercised on the *Israelites*, by putting out the right eyes of all the men of *Jabesh*, 1 Sam. 11. 2. but you endeavour to put out the eyes of our understanding, which would be by so much the more dangerous, by how much our souls are better then our bodies. Am I deceived, or do I not know the Sun when I see it shine? Whence, I trow, is this confidence of yours? if you were Emperour of the world, yet your most impetuous puissance could not violate our reason: had you *Nestor's* language,



guage, Τῇ καὶ ἀπὸ γλώσσης ἐλπίτῃ γλυκύνειν αὐδὴν, Or had a stream of Eloquence like *Euripus*, that carried ships under sail against the winde, yet were it not possible for you so farre to force our understanding, as on your bare word, (and that no Clergy-mans neither) to make us take for uniform most irreconcilable ἀσύστατα.

In p.50. *Or have renounced their admission to the Ministry, as some have done upon very good grounds, I am fully satisfied, &c.* I would you were else: but how shall other men be satisfied in this: First, That a Minister may on good ground renounce his admission to the Ministry? Or secondly, how having renounced his calling he is still a Minister? You say, (though falsely) *the Clergy is Pope-like in delivering Doctrine; for they exhort people to examine it by the Scriptures:* but what you are like I know not; for the Pope would not offer to obtrude such stuff as this to the Irish themselves, the most credulously facil in Religion of all Catholikes; That the same man is a Minister and not a Minister, upon profession of his own satisfaction, without any further reason or distinction.

You professe great self-deniall but in p.47. and tell us, how you brake through all danger your reputation was in, despising what the men of the world say, &c. and yet I cannot see but that you are as tenderly affected with your reputation as any man else; for you apologize for it here and there, inveigh against your Antagonist, and take such revenge as words will give you: I, and here p.51. (to which all the rest is as nothing) you appeal to God for your vindication: which no man that reverenceth the name of God would do in a matter so contemptible as you would make your reputation.

*Non Deus interfit, nisi dignus vindice nodus  
Inciderit.*—

Whether or no you love fame, it appears by your words, that you hate infamy; and thereby are in *Cicero's* judgement worthy reprehension. *Multi contemnunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem repulsam, voluptatem severissime contemnunt, in dolore sunt molliores, gloriam negligunt, franguntur infamia.* Although I think a good name to be a blessing of God, and therefore to be much respected, and carefully preserved.

In



In p. 53. *I am none of those that squeeze and grind the people to enrich themselves.* By like then you confesse there be some that do so: and seeing in the subsequent Page, you promise your self in your *Sphear* to act against all corruptions of Church and State, we think you ought to have told who these oppressors be. For people receiving this ill report from you, will be ready to think, If such oppressors be Officers under the Parliament, why (being known) are they suffered? if any among themselves, yet there the major part can overpower the minor, but if such a complaint still continue, what a reverend opinion of the Parliament is this disgracefull report like to beget in the hearts of the people? and yet all this is done to advance your even-now (if we will believe you) despised reputation. And now whether are you or the Clergy greater adversary to the Parliament? I have no accusation against you, or any man else in such matters; but this I boldly affirm (and to your everlasting infamy be it spoken) that if you be no Caterpillar procuring a corporall, yet you are no better then a Locust of the Bottomlesse pit, endeavouring to procure a spirituall famine, such as the Prophet *Amos* speaks of, chap. 8. vers. 11, 12. *not of bread, nor thirst of water, but of hearing the Word of the Lord: when they shall go from sea, &c.*

In p. 54. *Church-men, as they are by some called, but how worthily, judge you.* I will do as you bid me, and judge, as much reason for a Minister to be called a Church-man, as for M. Fry to be called a Parliament-man: and that whether you take Church for the people of God, or for the place of publike worship. And why not? you must give me leave to guesse at your meaning, for you do not reveal it, Now because I have heard some (besides self-conceited novices) affirm Steeple-houses to be absurdly called Churches, I may suppose you of the same opinion, and upon that supposition to deny to Preachers the name of Church-men. But the truth is the houses are more properly called Churches then the people. Indeed if you ask me what is ἐκκλησία; I answer, it is in its largest acceptation any Assembly, as *Act. 19. 41.* ἐπὶ μὲν τῇ ἐκκλησίᾳ for, he dismissed the Assembly; but in Divinity it is used to signifie, A people called out from the rest of the world by the preaching of



the Gospel. But what similitude of sound is there between *Ecclesia* and Church? This word *Church* therefore differing but by corruption of speech from *Kirk*, is an abbreviate of *κυριακή*, *the Lords House*. Now these places appointed for publick worship are certainly houses in proper speech, whereas the people of God are called a *house* metaphorically, in regard of their resemblance to a materiall building: but we having not a word properly to denominate the people by, use this word *Church*, when applied to them by a Metonymie: as the Latines on the other side apply the word *Ecclesia* to the house, which properly signifies the people: to avoid (as I suppose) the Roman *Templum* as Heathenish, and the Greek *Synagogue* as Jewish. Whence it appears, that the houses only are in proper speech called Churches: to which every man else of the Congregation belongeth but according to his generall calling of Christianity, but the Minister also by his particular calling, from which men take their denomination: so we say, Wool-men, Silk-men, Heard-men, and why not (but that your envy can allow them nothing that is good) Church-men?

In p.54. You express *your confidence in God, for being carried to the Land of Rest*: and that on this ground, as it seems to me, which is contained in the very next words, *I having no misgotten goods to stare in the face of my conscience, nor errors, nor blasphemies to affright me*; and presently after you confess *your dependance on the love of God through his Son*. Which words I no whit dislike in themselves; for I acknowledge works to justifie not only before men, but in the Court of conscience, as they testifie the truth of our faith: from which office the infirmities that accompany them do no more derogate, then the imperfection of our faith from the truth of our beleeving. But seeing you are so curiously criticall against our Preachers for want of all possible perspicuity in every expression, you may consider how unkindely you would take it, on so slight occasion to be accused as guilty of a contradiction. For in these words you do not only allow in your self what you condemn in others, p.44. concerning *inconstancy of assurance according to instability of action in the duties of obedience*; but you jumble Faith and Works



Works together, Sanctification (though but privative) and Justification by the merits of Christ: and if so strong a member as you would seem to be, have such tender ears as to complain of contradictions, or confuse expressions, where other men apprehend no such matter, it's possible some other upon this occasion may make bold to taunt you in the words of the Satyrift;

*Loripedem rectus derideat, Ethiopem albus.*

And now may I say of our Shepherds what *David* of his Metaphoricall sheep, What have they done? Many good works have I done among you, said our Saviour to the Jews, *for which of them do you stone me?* so many good things have we received from the Clergy, for which of them do you thus (to use *C. Agrippa's* phrase) *lapides loqui?* Is it nothing to be excluded the Parliament as an inconsiderable part of the Nation? nothing for them to abridge themselves in lawfull recreations, for fear of other mens excesses in imitation? nothing to be worried with uncessant clamours of Schismatics? and which is worst of all, that the precious balms of Gods own people (by ill applying) should break their heads, and cause them to pray also against their wickedness? Is it for this they spend and are spent?

*— Hunc fertilitatis honorem*

*Officijque refers? —*

Is this the reward of their Labour? Is it for this they strain their wits, macerate their bodies, neglect provision for themselves and posterities, and contract remediless diseases?

*Hoc est cur pallet, cur quis non prandeat hoc est?*

Such discouragements to learning, if but for politique reasons would be unsufferable. Well may Colledges be empty of Students, when mens mouths are full of reproaches, and their hands of injuries against that, which is the chiefeft end of all their studies. *Invitatus ad hæc aliquis de ponte, negabit.* If other men were of your minde, how contemptible would this sacred Function be? *Præstaret dentiscalpia radere, quam literarijs monumentis insudare.* Respect and maintenance you would deprive them of, and what then will they have left that men can take



from them? It is well their mental endowments are without the reach of your sacrilegious clutches, or else they had been devoured too: unlesse you would forbear (as *Tiberius* refused to take the life of one whom he was minded to torment) that by them they may be the more apprehensive of their misery. Expositors on these words of *Job* 19. 20. *I have escaped with the skin of my teeth*, do observe, that the devil left *Job* his mouth whole, that with it he might blaspheme God, and bewail his calamity: so have the Clergy their Learning left them (I will not say with *Menippus*, *Literas habent quæ sibi & fortune sue maledicant*) but to lament their own and the Churches misery. They are indeed but your words that we hear; and yet they, though *leviter volant*, *graviter vulnerant*: but if you had power over the Clergy answerable to your will, you would quickly give them cause to complain in the words of that exiled Poet,

*Vix habet in nobis jam nova plaga locum.*

The sum of all I have to say concerning your discourse is this: You are a scourge in the hand of God, with which he is pleased to chastise his Laodicean Angels: under which yet they may behold his favour, on their repentance. *Rev.* 3. 19. And I beseech God to give you also sight of your errour, and pardon for it, lest when the Lord hath done correcting his people, he cast his rod into the fire of his wrath. Now is their hour of temptation, and now are the powers of darknesse prevalent against them; now are they conformed to their Master Christ in suffering, being also given into the hands of men. who despitefully use and persecute them,

— *Ὁ ὁ Θεὸς τὴν ῥάβδον τῶν ἀσεβῶν ἀνίσταται.*

But be of good comfort (precious souls) for your redemption draweth nigh: the rod of the wicked shall not alwaies rest on the back of the righteous, *ὅτι ὁ Θεὸς ὁ Θεὸς ὁ Θεὸς ὁ Θεὸς*

*Εἰς τὴν ἑξέτασιν* —

The righteous shall have dominion in the morning, when the wicked shall be turned into hell.

I have answered your Book no sooner, because how long soever it hath been extant, it came but lately to my hand, and by the date 1650. I could not think it still unanswered: but being



ing otherwise informed, I took this task upon my self, for fear you should think it unanswerable, although men of greater abilities might perhaps disdain it as unworthy their answer. I have herein used more frequent interrogations then sute to the mildenesse of my disposition, but I was in part thereto constrained by your negative manner of writing. In the main I desire to have been sincere, as in charity I think you to have been in yours; for it's possible for a man to think he serves God in his greatest disservice. For what infirmities of my own I have herein discovered, I desire not concealment but condonation: for *humanum est errare*, in many things we offend all: and

*Hanc alijs veniam cupimus dabimusq; vicissim.*

**I**N your Post-script you deny your self to be against duty. For answer to which I desire you but to consider the words of our Saviour Christ, where being about to give a cognizance of false Prophets, he saith, *Ye shall know them by their fruits*. What? the fruits of their lives? no doubtlesse, for then we must give the better to divers hereticks, and to many of the present Papists: but if the fruits of their doctrine be intended, as necessarily they must, what rotten stuff would you feed our souls with? no specious Apples of *Asphaltus* would so deceive our taste, no glittering *Cantharides* so poyson our bodies, as this doctrine of devils (in form of Angels of Light) beguile our souls. You are not (you say) against duty: no more was *Pelagius* against free-grace, if you will beleieve him: but as he did *Gratia vocabulo uti ad frangendam invidiam*, so do you draw the vail of duty over your irreligious Category, to cover the horridnesse of your intention. For you clearly set your self against publique Ordinances, by which we come to the knowledge of our duty, by which we are reprov'd for omission, and exhorted to performance of our duty: and if *sublatâ causâ tollitur effectus*, let any reasonable man judge if you be not against duty.

If the publike Ministry be the ordinary means of knowing, loving, fearing, and obeying God (as all faithfull souls will



witnesse it to be) then he that would. deprive us of the public-like Ministry, would rob us of the ordinary means of knowing, loving, fearing, and obeying God: But you endeavour to deprive us of the former, and *Quod causa causa est causa causati*, as well in privatives as in positives; I abhor to write, and I wish you would tremble to think how deeply you are involved in the conclusion.

And now Sir, If you be not one that doth *ἐλευέν ὑποθήσει*, reason might perswade you to acknowledge your errors: and if that glimmering light of it that I can hold forth, how much more those resplendant raies that proceed from greater Luminaries? But if a spirit of delusion hath possessed you, and your Gangrene be come to a *σφάλαι*, *dolendum est a medico, quod non delendum medicina*. I am in part satisfied, as I have in part performed my duty. And having no more to say to you, I must say what remains to God hearing prayers: to whose mercy I commit you, and continue, Though the weakest oppugner, yet the strongest (in desire at least) detester of your errors,

J. D.

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TO THE  
LOVER OF THE CLERGY

Κατ' ἐξουσίαν

M. JOHND AVY  
OF

Taunton Magdalen, Perseverance.

Dear Uncle,

**I** Have sent you in these Papers a Salve, which by Gods blessing on your cost and direction I was able to compose for that wound which an undeserved enemy hath made on the reputation of the Clergy : a wound too deep for me to search, too great to cure : but having found one instrument that caused it where I now reside, I have endeavoured to apply my medicinethereto, hoping that ( as is believed of the *Unguentum armarium* ) it may transmit some sanative vertue to th'affected subject. Howsoever, I shall hereby manifest my respect unto the suffering Parties, and ( in some measure ) have performed the duty of

Your most observant Nephew,  
and ever gratefull servant,

J. D.

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*The Authour of The Clergy in their Colours ( of which this is an Answer ) was for publishing the same, expel'd the House, and his Book ordered to be burnt.*